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MEMORIAL

OF

REV. PHILIP F. MAYER, D. D.,

LATE PASTOR OF ST. JOHN'S LUTHERAN CHURCH,
PHILADELPHIA.

Martin Luther BY

M. L. STOEVER,

PROFESSOR IN PENNSYLVANIA COLLEGE, GETTYSBURG.

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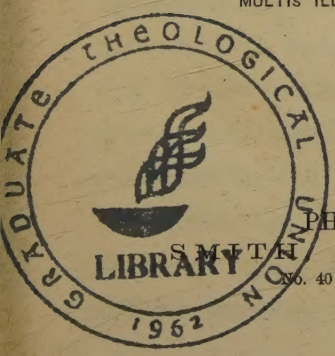

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THE following Memoir was prepared for the pages of the *Evangelical Review*, and presented in the October number of that periodical. With some slight changes and a few additions, it is reprinted in this form at the request of those who thought that the original design of its preparation might be more fully attained, and the influence of a faithful and beloved pastor prolonged.

GETTYSBURG, JANUARY 1, 1859.

HENRY B. ASHMEAD, BOOK AND JOB PRINTER,
Sansom Street above Eleventh.

PACIFIC LUTHERAN
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PHILIP FREDERICK MAYER, D. D.

"YOUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY LIVE FOREVER?"

THE subject of the present memorial, who has so recently passed away, full of years and of honor, deserves to be cherished by the Church in affectionate and grateful remembrance. A ripe scholar and an able divine, for more than half a century pastor of the same congregation, identified with almost every institution of permanent interest in the city of his adoption, endeared to the whole community by the purity of his character, and his sincere and consistent piety, his memory is enshrined in the affections of many a heart. His virtues are faithfully revered, his example sincerely regarded; his death was honored, and his influence will long continue to be felt.

8084

Our earliest associations, hallowed by many precious memories, are connected with this venerable man. We remember with interest and satisfaction, the pleasure and instruction derived from our intercourse with him, and whilst we record our humble tribute to his great excellencies, we feel that we are performing a mournful yet grateful duty.

Philip F. Mayer was born on the 1st of April, 1781, in the city of New York, where he continued to reside until he reached his twenty-first year. He was of Lutheran and worthy parentage, the son of George Frederick Mayer, who immigrated to this country from Swabia, Germany, and of Mary Magdalene Kamerdiener, a native of New York, whose father, at an early period, came into the possession of extensive tracts of land on the Mohawk river, but from which being driven by the Indians during the troublous times in the French war, he resumed his residence in the city of New York. Philip was a very delicate child. His constitution seemed so frail, that his parents often feared they would never be able to rear him, but he

gradually improved, and grew up to vigorous manhood, so that he was enabled to endure all the exertion and labor of the most active, as well as the most studious life, with comparative health and perfect ease. Being in early life deprived of his father, he was left to the immediate care of his widowed mother, who was most faithful to her maternal obligations. She was a consistent, humble and devoted Christian, and was remarkable for the gentleness of her character, and the decided influence she exerted upon her family and associates. To her instructions and the power of her example, the son's early piety and subsequent usefulness, in the Providence of God, are greatly to be ascribed. This mother, to whom he owed so much, he never forgot. He loved to speak of her earnest and zealous efforts, and the pious care she exercised over his youthful years. "It was my happiness," he says, in the discourse delivered on the fiftieth anniversary of his ministry in Philadelphia, "to enjoy the advantages of a religious education, in the watchful tenderness, untiring diligence, fervent

prayers and excellent example of a mother faithful unto death." From childhood he seems to have been the subject of religious impressions, which were never effaced from his mind, and his youth was marked by a freedom from all immoral tendencies. Early imbued with devotional feelings, his heart was brought under the influence of the great truths of the Gospel, and these truths became the controlling principle of his conduct.

> "The sweet remembrance of the just,
> Like a green root, revives and bears
> A train of blessings for their heirs,
> When weary nature sleeps in dust."

The subject of our narrative spent his early years at a German School, attached to the German Lutheran Church in the city of New York, in which not a word of English was spoken. Here he continued until he was eleven years of age, when he was transferred to a good English school, with which he remained connected for eighteen months. He was then placed at a Grammar school under the care of a Mr. Campbell, by whom he was fitted for College.

It was at this period that he exhibited great precocity of intellect, a thirst for knowledge, and a strong relish for study, and laid the foundation of those habits of mental discipline, for which, in after life he was so much distinguished. About this time his life was mercifully preserved by a kind Providence, "in whose hand is the soul of every living thing, and the breath of all mankind." He was skating one cold winter day, on a deep water, called the Collect, then far out of the city of New York, but at present filled up and embraced within the very heart of the metropolis, when he broke through the ice, and would inevitably have drowned, if some boys who were with him, had not quickly come to his assistance, and rescued him from the imminent danger to which he was exposed. In the year 1795, Washington being still President of the United States, the youthful student entered the Freshman class of Columbia College, then under the administration of W. S. Johnson, LL. D., and was graduated in 1799. He passed through the entire course with marked distinction, sustaining a high rank

as a scholar, and taking the first honors of his class. During his Collegiate, as well as Theological course, he raised the means to sustain himself by teaching. The afternoon was uninterruptedly devoted to this work. As his College recitations occurred consecutively in the morning, there was no conflict, and his habits being industrious and systematic, he could, without difficulty, maintain his position in class. He was thus also able to relieve his widowed mother of a part of her burden, and to form that character of self-reliance, which he found so valuable to him in the future. It was then he acquired the habit of early rising, and of morning study, which continued with him till the latest period of life, and to the influence of which he often attributed, in a great degree, his protracted good health, his active habits and power of endurance.

On the completion of his Collegiate course, having for a long time cherished the purpose of devoting himself to the Gospel ministry, he at once commenced his Theological studies under the direction of Rev. Dr. Kunze, at the time

Pastor of the Lutheran Church in the city of New York, regarded by all competent to judge, as one of the most profound men of the day, and, according to the testimony of the subject of our memoir, "more thoroughly qualified than any one he ever knew, by extensive erudition and unwearied industry, for conducting the researches of students in Divinity." The young pupil, only eighteen years of age, soon won the affections and secured the unlimited confidence of his preceptor, who, from the beginning entertained the most sanguine expectations as to his future success. On the occasion of his first sermon, delivered while he was yet a student, on Trinity Sabbath, in 1801, he presented him with a copy of Cruden's Concordance, accompanied with a highly complimentary latin inscription, expressive of his satisfaction with the performance. Mr. Mayer's earliest efforts in the pulpit were favorably received, and afforded promise of a successful ministry. In so high estimation were they held in his native city, that Dr. Kunze was very desirous that he should be associated with him in the pastoral

work, and preach exclusively in the English language, but he declined the proposal. He was opposed to the system of having two pastors for the same church, and this feeling continued with him till the last. He had, in many instances, seen the unhappy effects of such an arrangement, and when his own congregation, with the view of relieving him of some of his duties, in the latter part of his life, proposed to give him an assistant, he peremptorily refused, although he appreciated the kindness which prompted the suggestion.

Mr. Mayer spent three years in the prosecution of his Theological course, but before entering upon a pastoral charge, he took a trip for the benefit of his health, which had suffered in consequence of the unremitting application with which he had devoted himself to his studies. He passed through several of the States, and visited Philadelphia, Baltimore, Winchester, and other prominent points of interest. At Washington, which had recently been constituted the seat of the general government, he paid his respects to Thomas Jefferson, the President of the

United States. He was everywhere cordially received, was treated with marked attention, and made a most favorable impression. He formed, during the journey, many pleasant acquaintances, which ripened into permanent friendship, and proved to him a source of future enjoyment and advantage. On his return to his native State he was received as a member of the *Evangelical Lutheran Ministerium of the State of New York*, September 1st, 1802, being the first licentiate of that venerable body. The following year, having in the meantime accepted a pastoral call, he was ordained in the old St. Peter's Church at Rhinebeck. Just fifty years afterwards, on the same day of the year, in the same church, he delivered before the same Ministerium, a discourse which was part of the services connected with the ordination of one or more licentiates. He was himself, however, not aware of the coincidence, until after he entered the pulpit, when the circumstance deeply affected him.—Among those present he recognized only a few who had occupied the same seats on the occasion of his own ordination.

He entered upon his first ministerial charge, as Pastor of the Lutheran Church at Lunenburg, (now Athens,) Greene Co., N. Y., during the year 1803, "a post," he tells us, "of some labor and usefulness." The congregation was composed of persons of very different views and interests, but he succeeded in reconciling difficulties, in producing harmony of feeling among the members, and in securing the affections of the whole community. He always supposed that the circumstances under which he was placed in his first charge, had an important influence in moulding his ministerial character. The experience he here gained, and the plans he adopted, he found valuable in his future career.

During his residence at Athens, on the 24th of May 1804, Mr. Mayer was married, and became during his residence in Philadelphia, the father of eight children. The eldest son, Frederick, a young man of great promise, who had just been admitted to the bar, died in 1836. Whilst Mr. Mayer was settled as Pastor in New York, his widowed mother became the wife of

the Rev. Dr. Quitman. The son's love, however, suffered no change. He continued to regard her with undiminished affection and most filial piety, and until her death in 1849, although separated from her upwards of two hundred miles, he was in the habit of making her a periodical visit once a year, and of spending several days in her society.

Circumstances of a peculiar character, induced the subject of our sketch to relinquish his labors, so auspiciously commenced at Athens. In Philadelphia there had been, for a long time, a strong disposition manifested on the part of some of the members of Zion's and St. Michael's Churches, to have the English language introduced into the service of the sanctuary. They felt that unless religious instruction were furnished in the prevalent language of the country, their offspring would lose all interest in attending the exercise of public worship, or would necessarily abandon the communion of their fathers. They saw how impolitic it was to continue a system which was depriving the church, every year, of some of its most valuable mate-

rial, retarding its progress, and which, if persevered in, would necessarily occasion a total ruin. Again and again they petitioned the authorities of the church for a change, but without success. As early as the year 1800, vigorous efforts were commenced for the accomplishment of the desired object, but every successive election of church officers indicated stronger opposition to the measure, and a determined purpose on the part of the majority, to resist what they regarded as an innovation, and a gross infringement of their rights. The contest continued, and the difficulties increased. The friends of English preaching were not to be deterred from their favorite design, and in the latter part of the year 1805, matters assumed a more decided shape. As there was no prospect of the opposition yielding to their demands, and the necessity of making provision for the religious instruction of their children, seemed imperative, they at last resolved peaceably to secede from the German Churches, and to organize themselves into a distinct and independent congregation, still to adhere to the faith

in which they had been reared, and only to require that the principles of their faith be expounded in a language intelligible to their families. This was the first exclusively English Lutheran congregation formed in this country. Through the "friendly and unsolicited interposition of Dr. Kunze," accompanied with the most flattering recommendations, the subject of our sketch was brought to the notice of the congregation, and preached for three successive Sabbaths, during the months of June and July, 1806. He was heard with acceptance and enthusiasm, and an impulse was at once given to the new enterprise. Having received a unanimous call to this new field of labor, he felt it his duty to accept it, "since I am fully persuaded," he writes in his letter to the committee, "that there exists an absolute necessity of introducing the prevailing language of this country into our churches." His congregation at Athens gave up their claim to him with sincere regret, and the *New York Ministerium*, of which he was, at the time, Treasurer, adopted a minute, expressive of their gratitude to him for his

faithful services, and their strong confidence in him as a Christian and a religious teacher.

Mr. Mayer entered upon his pastoral duties in Philadelphia, in the autumn of 1806. His introductory sermon was preached on the first Sabbath of October, from the words: "If any man have not the spirit of Christ, he is none of his," in the old Academy building on Fourth, below Arch street, in which the congregation worshipped until the erection of their present edifice on Race street. The crowd on the occasion was unprecedented, blocking up the doors and windows of the house, and extending along the pavement, as far as Arch street. The new incumbent continued to attract large audiences, and to produce quite a sensation in the community. For some time after the spacious church was built, every seat was occupied, and the people sat upon the stairs, and stood thick in the aisles. There are aged persons still living, eminent in the different professions, and of all denominations, who were in the habit of attending the services for years, and who say that he was, perhaps, the most popular preacher of that

day, and that he succeeded in drawing persons to hear him from all churches in the city. His own people rejoiced that, in the Providence of God, a man so eminently qualified for the work, had been sent to minister to them in holy things, whilst the whole Christian public hailed his advent to the city as a most valuable acquisition, and an important auxiliary to the interests of religion. His new position was, however, encompassed with great difficulties. The enterprise was not only a novelty in the Lutheran Church, but it was regarded by many with unfriendly feelings, and encountered the most furious opposition. Our German ministers in Philadelphia not only expressed no sympathy, and gave the English Pastor no encouragement, but kept him at a distance, and refused all intercourse with one whom they regarded as hostile to the German interests, and inimical to the time-honored language of his fathers. Dr. Mayer meekly submitted to the inconveniences he experienced. He manifested no unkind or vindictive spirit towards those who often treated him with rudeness on account of his connection

with the English enterprise. Although his visits were never returned, we have heard him say that he called again and again upon the brethren who officiated in the German churches, for the purpose of conciliating their favor, and of showing that he cherished no sentiments of personal hostility. This feeling, however, gradually subsided, and for many years before his death, he was on terms, not only of perfect kindness, but of the most intimate friendship with the Pastors of the German Church. He could readily appreciate the strong attachment they evinced to their vernacular tongue, and freely make allowance for their prejudices. He could, at the same time, see the propriety of the measure, and from a sense of duty zealously advocated it. He earnestly labored to promote, by all means in his power, the cause in which he was enlisted, and we have reason to feel grateful to him, for the distinguished part he bore in the efforts made at that day, to divest our church of its exclusively German character, and to produce a change in public sentiment. His course in connection with this matter, marks

the unbending integrity and fearless independence of his character, for it required ardent zeal and persevering effort, to prosecute the subject against various influences brought to bear upon it. That the enterprise in which he had engaged was really necessary, may be plainly inferred from the fact that, in a memorial presented to the Synod of Pennsylvania, in the year 1807, the following statement is made:—"On Thursday preceding last Good Friday, he (Mr. Mayer) confirmed one hundred and thirty-nine persons, who, together with six others, baptized by him a few days before, were admitted to the Lord's Supper on the anniversary of his death." The petition proceeds further to state that, on "every Sunday afternoon, after the conclusion of Divine service, between two and three hundred children at least, attend catechisation, and with pleasure and zeal come forward to be instructed in the principles of our holy religion. For their use we had one thousand copies of Dr. Luther's Catechism printed: the demand for which has been so great, that in a few days the whole edition was

circulated, and another has been put to the press." At the beginning of this document, the memorialists state that they are "the representatives of three thousand souls, belonging to said congregation, which will appear by the original list of subscribers, two-thirds of whom do not understand the German language sufficiently to derive any benefit from a sermon delivered in that language."

Dr. Mayer devoted himself with conscientious fidelity and untiring zeal, to the discharge of his arduous duties. The numerous and various obligations which devolved upon him, were performed with an alacrity and an ability not always exhibited. He fully sustained himself in his new field of labor, and was found adequate to every circumstance in which he was placed. He soon won all hearts, and acquired a distinction unusual for one so young in the ministry. He was unwearied in his efforts to promote the good of his own flock, as well as faithful and constant in his aims to advance the welfare of his fellow-men in general. On account of the important services he rendered as a citizen,

he deserves to be considered as a public benefactor. His usefulness was acknowledged by the whole community. He never withheld his countenance or influence from any object which met his deliberate and cordial approval. He was interested in education, and every scheme designed to ameliorate the condition of mankind, advance the progress of the race in knowledge and religion, and diffuse human happiness. He was, in 1808, associated with Bishop White, Dr. Green, Dr. Rush and others, in the formation of the Pennsylvania Bible Society, the first institution of the kind organized in the United States, of which he continued to be a most active and efficient manager, and was, at the time of his death, its presiding officer. Succeeding the venerable Ashbel Green, who himself succeeded Bishop White, he occupied the honorable position until his death, "setting us all," says the last annual report, "an example of fidelity to its interests, and of a meek and lowly Christian deportment." He was the oldest member of the Board of Trustees of the University of Pennsylvania. He took a deep interest

in all the operations of the Institution, and the promptness with which he attended the meetings of the Board and the examinations of the students, was proverbial. In the year 1817, when public attention was earnestly directed to a general system of public education, he firmly and actively sustained the movement. He accepted the office of a Director, and faithfully discharged its onerous duties. About the same time, the condition of the Deaf and Dumb awakened the sympathy and interest of the citizens of Philadelphia. Dr. Mayer was among the first to respond to the benevolent appeals on their behalf, and to engage in efforts for their improvement; and so great was the confidence reposed in him by those associated with him in this work of mercy, that he was elected President of the Board of Managers, and retained the situation until his death. His services in connection with the "Philadelphia Dispensary," for the relief of the sick, of which he was also the presiding officer, were likewise appreciated and highly valued. He was an active member and officer of the German So-

ciety, and Chairman of the Library Committee; to his judgment the selection of all the English books was confided, and it is needless to say that, in the performance of the task, he exercised great skill and judgment. He was the steadfast, active friend of suffering humanity, and could sincerely adopt the sentiment—

Homo sum et humani a me nil alienum puto.

Liberal and enlarged in his views, he was, at one time or other identified, either as a Director or Patron, with every philanthropic enterprise of a catholic spirit, which originated in the city of Philadelphia, and his connection with these various bodies was not a mere formality. Whatever negligence or indifference the example of his associates furnished, he was always at his post, unless absolutely prevented from attendance. Ever vigilant, zealous and anxious, whether as a Manager, member of a Committee, or President of an Association, he never evaded or slighted any duty. "With his armor girded on," as was more than once remarked, "he was ready to stand in the front rank, and bear his

share in the danger of any warfare waged against ignorance and vice." He maintained his habits of activity, and continued the performance of all his duties, almost until the last, preaching twice every Lord's Day, and regularly visiting the Sabbath-school of his church. During the last year or two only of his life, did his health and strength seem to decline. He then gradually became more and more susceptible of fatigue, and began to find physical exercise, in which he had formerly delighted, irksome, although his intellect was unimpaired, and apparently as vigorous as ever; his sermons, extemporaneous addresses, and public prayers affording no evidence of the failure or decay of any of his mental faculties. During the last winter he took a severe cold, which seemed completely to prostrate his system, and to resist all recuperative power.—He preached his last sermon on the last Sabbath of February, on the occasion of the annual collection for the Bible Society, an institution which possessed so large a share of his affections. Although suffering from painful indisposition

at the time, he went through the entire services with his accustomed vigor. His indisposition, in the beginning, excited no serious apprehensions, and he himself expected speedily to resume his public duties, but it soon became evident to him, that his days were numbered, and he calmly made the announcement to his family, even before his physicians had abandoned all hope of his recovery. His disease was found to be the enlargement of the liver, and his sufferings, at times, were most intense. Although he bore them without a murmur, and was perfectly submissive to the will of God, yet he frequently and fervently prayed to be released from the frail tenement of his earthly tabernacle. He was cheerful and happy in the prospect of death, full of humble trust and filial faith. He repeatedly expressed his hope of a joyful resurrection, founded solely on the merits and sufferings of his blessed Lord and Master, and not on any deeds which he had performed. The hand of death was at length placed upon him, and he passed peacefully away, on the morning of the 16th of April, 1858, in the sev-

enty-eighth year of his age. The silver cord "was gently loosed," and the spirit returned to God who gave it.

> "He died, as sets the morning star, which goes
> Not down behind the darkened West, nor hides
> Obscured, amidst the tempests of the sky,
> But melts away into the light of Heaven."

He died, too, as he loved to live—in the bosom of his own family, amid the affectionate sympathies of his people, and the cherished scenes of his long and faithful labors. For more than half a century he had ministered at the altar of the same church, and when at last the summons came, he was at the post of duty, disabled, yet giving directions and breathing out fervent prayers to Heaven for the flock committed to his care. Thus, his life and his work were simultaneously laid down, and he went up from the labors and toils of earth, to the recompense and the "rest that remaineth for the people of God."

The funeral obsequies of this honored father in Israel occurred on the Monday succeeding his death. Devotional exercises, conducted by

Rev. Dr. Strobel, were held at the family residence, at which a large number of persons were present, including the family, the officers of the church and of the Pennsylvania Bible Society, clergymen and others.—At the conclusion of the services, a procession was formed, and the corpse was conveyed to the church which had been, for so long a time, the scene of his ministerial labors. By this time the large church, with the exception of the reserved seats, was filled to its utmost capacity with the congregation and others, who had assembled to testify their regard and affection for one who had been so highly esteemed in life. The coffin, which was covered with black cloth and bound with silver, having upon its lid a solid silver plate with a simple inscription, was borne into the aisle and placed before the chancel, while a solemn requiem was given from the organ. Within the chancel railing were seated the Philadelphia clergymen, and the Rev. Dr. Pohlman, the President of the *New York Ministerium*, who delivered a touching address appropriate to the occasion. After the exercises in the church

were concluded, the entire congregation passed out, by way of the chancel, the coffin having been first opened, that all might once again look upon the lifeless remains of him they loved so well, who lay there, sleeping his last slumber, with traces of a pleasing smile still lingering upon his venerable features. There was nothing in his calm appearance to inspire terror, nothing to awaken sad grief. As friends gazed upon his countenance, they were consoled with the reflection that he had attained a mature old age, had fought the good fight, kept the faith, and his mission being finished and his work done, had exchanged the sorrows of earth for the joys of heaven. About an hour was consumed in this part of the service, after which his mortal remains were taken to *Laurel Hill Cemetery*, where

"They laid his silver temples in their last repose."

The congregation, with the consent of the family, assumed the control of the funeral, which was conducted in a manner worthy the occasion. The church was also shrouded in the

emblems of mourning, exhibiting evidence of the deep grief with which an affectionate flock mourned their faithful shepherd, devoted children their beloved parent.

This was "the last of earth" with one who had occupied so prominent a position, whose ministry extended over so large a space of time! His birth coeval with that of the government itself, living during a period the most remarkable in the world's history, entering upon active life when our country was yet in its infancy, and witnessing its rapid development and growth; for upwards of fifty years the bishop of the same church, at the time of his death the oldest pastor in the city of Philadelphia, and the oldest acting minister of our denomination in America, his death was no common event! His life, in many respects, affords no parallel in the annals of ecclesiastical history in this country. He formed a connecting link between the past and the present, and might well be reverenced as a Patriarch by the rising generation. When he entered the Pastoral office, our clerical register did not embrace

forty names. All who are now in the ministry of our church, commenced their labors after his introduction into the sacred office. As he approached the threshhold of the grave, how natural was it to look back with amazement, and set up a pillar in remembrance of the Divine goodness! In the discourse which he preached, commemorative of his fiftieth anniversary as pastor of St. John's Church, in adverting to the advances made in our ecclesiastical communion, he thus speaks: "When I commenced my ministry, but eight pastors were included in the body by which I was ordained; it now counts more than fifty, independently of three other Synods of the same name in the State of New York. At the day referred to, the only other known association of our churches existed in Pennsylvania, Maryland and Virginia, much more comprehensive, of course, than the one just noticed, yet comparatively small: at this time, so necessary and frequent have been its subdivisions, that these reach almost the remotest borders of the land. Our catalogue embraces a thousand clergymen, and a far

greater aggregate of congregations. A general, but purely advisory Synod, unites the most of these fraternities. Academies, Colleges, Theological schools have been reared, and foreign and domestic missions instituted; and we have reason to rejoice that our Zion is lengthening her cords and strengthening her stakes." True is it, that "a little one has become a thousand, and a small one a strong nation."

Dr. Mayer must have been no ordinary man, or he could never have so successfully sustained himself for so long a period among the same people, and enjoyed, in so eminent a degree, the regard and confidence of the whole community. In attempting an analysis of his character, we would place as prominent, his sincere and unobtrusive piety, which seemed deeply seated in the heart, and was constantly exhibited in a pure and exemplary life. It was an intelligent, uniform, consistent character, controlled by principle, rather than impulse "a sermon," as one of the secular sheets observed at the time of his death, "full of the best and wisest precepts, a living commentary on the truths which

he presented from the sacred desk." No one ever questioned his sincerity and uprightness. He possessed a sterling, unbending integrity, which would not suffer him, under any circumstances, to relax from his convictions of duty. He was eminently conscientious, honest in all his purposes, with no concealed ends or hidden plans to produce future results. Sincere, frank and open-hearted, he never advocated policy, he scorned a mean action. He had an utter abhorrence of everything like petty intrigue, cunning or double-dealing. He carried this feeling so far, that when he noticed it in others, he treated it in the way it deserved—

"His gentle eye
Grew stern and darted a severe rebuke."

The lover of truth and justice, he hated iniquity in every form, and yet with characteristic moderation of temper, love of mercy and child-like tenderness, he was lenient towards the erring and unfortunate. We have rarely met an individual, whose private character seemed more beautiful, in whose heart dwelt so many virtues. High-toned in his feelings,

and honorable in his actions, he was a model man in all the relations of life, a beautiful illustration of the finished Christian gentleman. In him, goodness, courtesy and dignity were happily blended. With a spirit eminently genial and friendly, with bland and graceful manners, his presence was an element of pleasure in every circle. Ever gentle and kind, thoughtful of the interests of others, always ready with a cordial greeting and a smile of welcome, he was the delight of all whose privilege it was to enjoy his friendship. Intercourse with him awakened admiration and love. His colloquial powers were of a high order, much beyond the ordinary mark. Fluent, clear and instructive with his varied knowledge of men and of books, he was a very attractive companion, and was always listened to with earnest attention. Accessible, affable and communicative, from his gifted and highly furnished mind, profit as well as enjoyment was necessarily derived. He had a remarkable degree of vivacity. There was in his conversation a constant vein of good humor and pleasantry, but it was regulated by uniform

kindness, and never degenerated into unseemly mirth or bitter sarcasm. He did not forget his dignity as a Christian minister. No matter where you came in contact with him, you felt that he was pervaded with a consciousness of his high and lofty vocation. He was also distinguished for great modesty. This was regarded by many of his intimate friends as the most striking trait of his character, and it was the more remarkable, considering his abilities, influence and position in society. Although so extensively known, and so highly honored, he never took a step to put himself forward or attract notice. Whatever place or preferment he occupied, it was not his own seeking, but that of those who gave him the position. *Gloria virtutem, tamquam umbra, sequitur.* He seemed very averse to publicity, and avoided the praises of men. He disliked exceedingly to have public attention directed to his pulpit efforts. He would not allow any of his discourses to be printed, notwithstanding the most urgent importunities of his most valued friends. The only exception to this rule was the publication

of the sermon delivered by him on the occasion which celebrated his fiftieth anniversary as Pastor in Philadelphia. Although he did, at first, decline this request, the circumstances under which the discourse was prepared, induced him to yield his own judgment to the wishes of his friends, yet he subsequently regretted that he had consented. So much was he disposed to undervalue his own abilities and efforts, as to excite the surprise of those who knew him best, and produce the impression that he was almost morbid on this subject. But his humility was even more marked than his modesty. A deeply seated, earnest, ever present faith in his God and Saviour, with the other Christian virtues of hope, love and charity, cheered him through life, constantly influenced all his thoughts and actions, and enabled him to look forward joyfully and confidently to the time when his spirit would be released from the fetters which bound it to earth.

United with this low estimate of his own powers, was great firmness of purpose, qualities not always associated in the same individual.

There was in his composition a remarkable energy of will, which exerted no little influence upon his life. He was bold and independent in the discharge of duty. With all the caution he possessed, nothing could have seduced him from what he honestly conceived to be the path of rectitude, a straight forward course of action. He was never deterred by persuasion or menace, from the expression of any views he considered just and proper. Once satisfied that his opinions were right and his obligations clear, he was most fearless, and inflexibly maintained his position, regardless of the praise or censure of his fellow-men. He was never charged with a time-serving spirit. He did not inquire whether his sentiments were popular, but simply, were they true; and when his convictions answered the question in the affirmative, he adhered to them, in his actions, with indomitable resolution, and never for one moment wavered. Popular clamor did not disturb his equanimity; popular applause did not tempt him to swerve from his fixed principles. He often reminded us of the man described by Horace,

Justum, et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida, neque Auster.

Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus:
Si fractus illabatur orbis,
Impavidum ferient ruinæ—

at whose feet the world has ever been disposed to bow with the most profound respect and warmest admiration.

No minister of the Gospel, perhaps, ever less permitted the public to interfere with his private affairs, or dictate to him in regard to his appropriate prerogatives. If any one attempted it once, he was not disposed to presume in that direction the second time. Soon after his pastoral connection with the church in Philadelphia, the Council of the church passed a resolution, that he be requested to preach from a given text on the approaching 4th of July. To this there came a calm but positive refusal, with the intimation that, as he never interfered with the proper functions of the Board, so they could not with his. He often thought that this

first and only difficulty, if such it could be called, prevented future misunderstanding and subsequent trouble. He was most careful not to infringe upon the rights of others; he would not permit any encroachment upon his own. He was free and independent in his own judgment; he was ever ready to grant the same privileges to others.

Dr. Mayer's greatness was also seen in his readiness to acknowledge an error, or a wrong impression. When convinced that he was mistaken in his views, he was always willing to retract them. He never clung to an opinion, because he had publicly committed himself in its favor. If, with additional light, he was led to change his sentiments upon any subject, he would unhesitatingly and frankly say so. An instance of this was afforded in the relations which he sustained to the General Synod. Although one of its founders, he, with his Synod, after the first meeting, withdrew from all connection with it, because they feared that it might assume arbitrary power, or wield an influence similar to that exercised by the Gene-

ral Assembly of the Presbyterian Church. Some years afterwards he was induced to change his ground, and to urge a re-union of his Synod with the General Synod. In doing so, he publicly stated on the floor of Synod, that experience had taught him that there was such a thing as looking at a subject too long from one point in view, and that in looking at the evils, he had overlooked the advantages resulting from such an organization.

Another admirable trait in Dr. Mayer's character, was his punctuality. He was scrupulously exact in fulfilling every known obligation. As a parent or neighbor, citizen or pastor, he never neglected or postponed a duty which any of these relations imposed. Punctuality in meeting an appointment, was to him a cardinal virtue, and such were his feelings on this subject, that men associated with him, soon found it necessary carefully to practice the same virtue, so far as business with him was concerned. We remember on a certain occasion, being present at a funeral at which he officiated, and when the appointed hour arrived, observing no

preparations making for the departure of the procession, he approached the person having charge of the arrangements, and said: "The clock has struck—the coffin must be closed!" Conditions of the weather or personal considerations, which kept others from the sanctuary, were no obstacles to him. When possible, he was there, and in the pulpit, a few minutes before the stated time. He commenced the services at the very moment agreed upon, whether the members of the congregation were generally present or not; and they were concluded, with scarcely an exception, at a uniform hour, which was never extended. He was in the habit of doing his own work, seldom calling on a brother in the ministry to render him assistance. When other and younger members of the profession were fleeing from the city, to the sea-shore or the mountain, for recreation or relief from onerous duties, he was invariably at his post. "The poor, and persons in moderate circumstances," he would often say, "cannot leave the city, and it is due to them that the services of God's house should not be interrupt-

ed." The only occasion of relaxation and voluntary absence from his charge, was once a year, when it was his practice to make a brief visit to his native State. He scarcely ever extended the time beyond ten days, and included in it only one Sabbath. Even this short period of respite from his labors, he would never have been induced to give himself, except for the opportunity it offered him to attend the meeting of the Synod to which he belonged, and to visit his aged mother, for whom, as we have seen, he cherished until the last, the warmest affection. His Board of officers often urged him to take a vacation of several weeks during the hot weather, but without effect, and it was only the last summer of his life, that he consented, for the first time, during a few weeks, to omit the second service on the Lord's Day. In him the Apostolic injunction, "Diligent in business, fervent in spirit, serving the Lord," was most happily exemplified.

The Doctor was exceedingly neat in his person and particular in his habits, whilst there was the absence of everything finical or unne-

cessarily punctilious. In his own household, he was all that might be expected from one, whose heart was so replete with warm and tender affection, and so fully alive to benevolent impulses.

> "His eye was meek and gentle, and a smile
> Played on his lips; and in his speech was heard
> Paternal sweetness, dignity and love.
> The occupation dearest to his heart
> Was to encourage goodness."

He loved the endearments of home, and the peaceful enjoyments of his own fireside. He was devoted to his own family, and sought in every way to promote their comfort and happiness. Services, which by some might have been regarded as unclerical and undignified, he regularly, and with great cheerfulness, rendered. Although his residence was some distance from the great central market of the city, yet, till the last, he was seen, basket in hand, at the earliest hour in the day, attending to this humble, but very necessary duty. He was never disposed to consult his own comfort or interest, and to indulge in ease and luxury.

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He was always willing to practice self-denial, and to make personal sacrifices, if he could thereby contribute to the enjoyment and happiness of others. He was careful to a fault, not to give the least trouble to his friends. His heart overflowed with sympathy, and all who came within the reach of his influence, experienced his kindness and liberality. Generous, affectionate and ardent, with a countenance habitually serene, he was an exalted specimen of a useful and happy old age.

Dr. Mayer was naturally a man of clear, vigorous intellect, of quick perception and a lively imagination, united with great delicacy of taste and a keen discernment. His attainments in classical, as well as Theological learning, were varied and extensive. He could converse fluently in the Latin language, and read and spoke the German with facility and correctness. He had also cultivated a taste for general literature, and it was often surprising to find how thoroughly acquainted he was with the leading authors of the past and the present. With a well disciplined mind, and his regular and sys-

tematic habits of study, he could accomplish greater results than ordinary men. The Doctorate of Divinity he received from the University of Pennsylvania, in 1823, simultaneously with his election as a Trustee of the institution, and from Columbia College, his *Alma Mater*, in 1837. As early as 1814 the degree was offered him by Harvard University, but he declined the honor, in consequence of his youth, and because, as he remarked in his letter of refusal, he would blush to receive it, when men of Rev. Mr. Quitman's attainments were without the title. The distinction was forthwith conferred upon Dr. Quitman. The Provostship of the University of Pennsylvania was strongly pressed upon him by leading members of the Board of Trustees, with the assurance that he would be elected, if he would consent to occupy the position. But he positively refused, and forbade the association of his name with the office. He did not wish his congregation to entertain the thought that he desired a change. He felt that he was called to the pastoral work, and nothing could divert him from the great object to which he

had devoted his life. But Dr. Mayer was emphatically a student of the Scriptures, and few Divines in this country, were his conceded superiors in the department of Biblical Criticism. In his views of truth he was firm, enlightened and independent; in the pulpit an able expositor of the sacred volume, eminently didactic, and never aiming at anything like oratorical display, or uttering any expression for mere effect. He addressed himself more to the understanding and the heart than to the imagination or the passions. He loved to explain and enforce the morality of the Gospel, and to dwell upon the examples given in the sacred narrative, as illustrations of the power of the truth. His sermons were prepared with great care, and, with the exception of his week-day services, were generally written. They were marked by great purity and correctness of diction, simplicity and freedom from verboseness. He rejected everything like meretricious ornament, and relied for success upon the truth. His aversion to exaggerated expression or floridness of style, was so strong, that it was his habit, until the

last moment, pen in hand, to revise his manuscript, and to cut out whatever was redundant, to prune everything he considered an excrescence, unnecessary to the meaning. His compositions have been pronounced by eminent judges, as models of chaste and elegant English. His manner in the pulpit was dignified, solemn and fervid, and indicated that he was deeply sensible of the responsibilities which rested upon him. His public devotional services were remarkably elevated, appropriate and impressive, adapted to fill the mind with noble thoughts, and the heart with devout feelings. His extemporaneous general prayers were very comprehensive, touching and beautiful, and especially during the latter part of his life, often sublime and apparently almost inspired. During his whole ministry he sedulously avoided in the pulpit, the introduction of all vain speculations and theological metaphysics. He never permitted himself to become entangled in doctrinal polemics, and he tried to steer clear of the petty controversies of the day. He sought rather to instruct and edify his hearers, than to mystify

and astonish them with new theories and abstract discussions. He himself, in the discourse already referred to, in giving an account of the general views and mode of action by which he was guided in the ministry, thus speaks: "It has been invariably my aim to present to you the grand facts, instructions and commandments of our holy religion, as I have been able to find them in the volume of revelation, to show their reasonableness and certainty, and to enforce their unspeakable importance, irrespective of all creeds, though not without respect due to the opinions of the able and meritorious men to whom we owe the blessed Reformation. I have assiduously cultivated Biblical Criticism, because unwilling to offer you any theory not founded, as I believe, on a just interpretation of Scripture. I have endeavored to set before you every doctrine and duty essential to salvation, as illustrated in the Old and New Testament; but have purposely avoided a polemic or fanciful Theology, as well as all matters of mere speculation, and of no real or practical utility. Questions of many sorts may be propounded,

controversies may be waged without end, while the chief concern of the immortal soul is unheeded; but the plain teachings of our Divine Master, and the undeniable obligations laid upon us, are of absolute necessity, and will have a lasting and infinite significance, when all human discussions shall have been consigned to oblivion. If aught else has been offered to you, it was incidental, and in subordination to what is beyond dispute. I am perfectly aware that preaching of this sort is not likely to produce intense excitement. I have attached very little value to poetical embellishment, or rhetorical declamation, in religious discussions, knowing who prayed, 'Sanctify them by thy truth,' and where it is written, 'My word shall not return unto me void.' I have been satisfied, after mature deliberation, that in acting upon such views, I was striving to fulfill my proper functions, and might safely leave the result to the Author of all good. I have desired to say with an Apostle, 'God is my record, how I long after you all in Jesus Christ, that your love may abound in knowledge and in all judgment; that

ye may approve the things which are excellent, that ye may be without offence, being filled with the fruits of righteousness, which are by Jesus Christ.' If I have, in any degree, been assisted to do this, to the Most High be all the praise, and I entreat him compassionately to overlook whatever has fallen short of the mark set before me."

In his theological views, Dr. Mayer was liberal. He belonged to the conservative school in the church. He was careful in regard to infringing on religious freedom, and deprecated the imposition of anything that would bind the reason and conscience. He cheerfully conceded to others that same liberality he claimed for himself. He was exceedingly cautious in the use of theological terms, maintaining that no human language could describe the mysteries of revelation, that as soon as we undertook to employ the expressions of the schools, there was infused into the mind a great deal of human philosophy. For the Scriptures he had the most profound reverence, and laid the greatest stress on their miraculous inspiration. He would

often say, no matter how much a doctrine might apparently conflict with science or reason, a man was bound to receive it, if taught in the word of God. His mind was not aggressive, and in the pulpit he seldom alluded to the views of other denominations, but when a fitting occasion offered, he would, in a few vigorous sentences, dispose of such questions as the supremacy of the Romish Church, the unbroken Apostolic succession, or the doctrine of unconditional election. He did not look with much favor upon those, especially clergymen, who left the church in which they were born, and in which Providence seemed to design them to labor. In reference to these he would sometimes playfully remark: "They are deserters, and as such, ought to be shot!" Although his own views were decided, yet they were in perfect charity towards those who differed from him. He had a truly catholic spirit, and was on fraternal terms with members of other denominations. But he loved the church of his birth, and the usages and practices under which he had been reared. His careful and steadfast

observance of those time-honored festivals of the Lutheran communion, so often disregarded in our churches of the present day, was remarkable. He took a deep interest in the catechisation of the young. He appeared to lay himself out for this department of pastoral duty, and labored in it with eminent success. Always happy in his expositions and practical suggestions, large numbers, the young as well as adults, who had been for years in the church, and likewise those who were connected with other congregations in the city, were attracted to these lectures, and seemed deeply interested in the instructions.

As a pastor, few men have exerted so great an influence over their flock as Dr. Mayer. He was regarded not only as a safe instructor in morals and religion, but as a wise and prudent counsellor in all matters pertaining to ordinary life. He was unwearied in his efforts to administer comfort to the sorrowing and the distressed, the sick and the dying, to pour the oil of gladness into the troubled soul, to reclaim the erring and to raise the fallen. In seasons of

affliction, at the bedside of the sufferer, or surrounded by the mourners who encircled the domestic hearth, he was very felicitous in presenting the lessons and consolations inculcated by our holy religion. Although he was not in the habit of devoting much time to social visiting among his people, as this was impracticable in so large a congregation—and besides, much precious time is, in this way, often lost by a pastor—yet he was always willing and ready to go, when his services, as a minister of the Gospel, were required, and he earnestly desired to be sent for, when he could be of any assistance. It was his regular practice, when he buried one of his members, to call upon the family of the deceased within a day or two afterwards, for the purpose of speaking some kind words, and uniting with the bereaved ones in supplication to the mercy seat for the Divine blessing. He had a heart of compassion for his fellow-men, and could deeply feel for the afflicted. No one ever resorted to him in vain for sympathy and comfort. The indigent and the helpless found in him a friend, and to

their relief he was ever willing to devote himself. His patients, as he was in the habit of calling the sick of his congregation, were many of them far removed from his residence, and his daily walks and rides on his way to visit them, occupied much of his time; yet they were continued long after the infirmities of age would have been received as an adequate excuse for the omission of the duty. He was ever most considerate of the feelings of the poor. Several years before his death, the officers of the church urged upon him the use of a carriage in going to the sanctuary, in consequence of his age and declining strength, but he positively refused the kind offer, even in inclement and stormy weather, saying that he could not indulge in a luxury, which the poor of his congregation were denied, and even on the last Sabbath when he officiated, although feeble and almost tottering from physical weakness, he insisted upon walking to the church. The last time he left the house, on the Monday succeeding his final efforts in the pulpit, the whole morning was spent in visiting the sick, generally

indigent persons at a great distance from his home. His untiring zeal, and the exemplary fidelity with which he discharged all the duties of his sacred calling, were appreciated by a grateful and confiding people. He enjoyed many striking proofs of their love and devotion to him. On the occasion of the anniversary of fifty years' residence among them as pastor, the congregation considered it an appropriate opportunity to present him with a substantial testimony of their attachment to him for the long and faithful performance of his ministerial labors, and of their concern for his comfort and happiness. The correspondence which passed between the pastor and members, is exceedingly touching, and highly creditable to both parties. There had never been any interruption of good feeling, or breach of friendship between him and his church. They had dwelt together in peace, unity and brotherly love. He was not only loved, but revered by his people, who clung to him until the last, with the warmest and most tender affection. Circumstances, of course, contributed in part to this result. There were

few couples in the congregation whose marriage he had not solemnized, while many whom he married as men and women, he had held at the baptismal font as infants, whilst he had, in turn, also baptized their children. An unbroken pastoral connection of fifty-two years is so rare an occurrence, that few can realize the associations which bind to the hearts of a people the life and services of such a pastor. As an illustration of this principle, only a short time before his death, an infant was brought from the West by its parents, to Philadelphia, for the purpose of having it baptized by him. They had been members of his church, but had removed westward. They had received the sacraments of the church at his hands, their marriage had been solemnized by him, and that of their parents before them; and they had now come a great distance, in order that the same hands might confer the rite of baptism upon a member of the third generation.

Dr. Mayer rendered the most valuable services in the ecclesiastical association with which he was connected. With all his diffidence, he

was never disposed to shrink from any duty, or refuse his assistance, when he could promote the interests of the Synod. As early as the year 1812, the Ministerium appointed a committee to prepare a suitable collection of English Hymns for public worship, from the best material to be found in this and other countries, to which was to be appended a Liturgy. This important work was committed to his hands, and it is needless to say that it was executed with great taste and skill. In the year 1833, a new edition was issued, considerably enlarged. The labor, which Dr. Mayer assumed in the preparation of these two editions of the Hymn Book, is considered as among the most laborious and disinterested works of his active and useful life. In Synod he exercised an immense influence. His power was always felt. He was regarded with feelings of deep affection and the most cordial confidence. His prudence, sound judgment and rich experience, secured for him a high position in the esteem and good will of his brethren. His advice was always received with respect, and carried with it great authori-

ty. On occasions of excitement, when discussion assumed some acrimony, he was invariably successful in calming disturbed feeling and restoring harmony and peace. A beautiful instance of his power, in this respect, was given at the last meeting of the Synod. Resolutions had been introduced on a subject in reference to which there was a considerable difference of opinion. They were discussed with ability and some warmth. Unpleasant collision seemed inevitable. In the midst of the agitation the Doctor rose, and at once arrested the attention of all the members. He stated that it was probably the last time he would, in the Providence of God, be permitted to address the body with which he had been connected for more than half a century, and he would urge upon them the exercise of mutual forbearance, moderation, fraternal kindness, and a spirit of union. The appeal came with great force, and was such, writes one who was present, "as I have never heard from the lips of any mortal." Its power was irresistible. The result was what might have been anticipated.

The announcement of Dr. Mayer's death at the recent meeting of the *New York Ministerium*, was received with a deep and solemn sensation. The President, Rev. Dr. Pohlman, introduced the subject in his Annual Report in the following appropriate language: "Never, perhaps, since the organization of the Ministerium, have we met with so irreparable a loss as has befallen us during the present year. We look around us in vain to-day, for that venerable father and friend, who, always at his post, was accustomed to greet us so kindly on occasions like the present, and the joy of our meeting is mingled with grief, when we remember he has gone down to the grave and that we shall see his face in our assemblies no more. In 1807, as appears by our record, a solemn gloom overspread the Ministerium on account of the decease of the Theological Professor, the Rev. Dr. Kunze, who had happily presided in their religious councils for twenty-two years; who had been a father in the kingdom of Christ to many, and who had spent a life, from his early youth, in ardent zeal and industry for the Gospel truth. But

how much deeper the gloom upon the loss of the worthy pupil of such a preceptor, who had occupied so prominent a place in our councils, and gone in and out amongst us for *fifty-six* years; to whom we are indebted for our Constitution and Laws, our Hymn Book and Liturgy; the laborious pastor, the wise counsellor, the devoted friend, the bright exemplar of what the Christian divine and the Christian gentleman should be. And how justly may it be said of him as of his venerable predecessor, "He now reapeth the sweet fruits of his arduous labors in the peaceful abodes of heaven, and in the smiles of the Archbishop of souls meets with an ample reward for all the multiplied trials of the faithful minister." Interesting reminiscences in relation to the ministerial career and labors of their late revered and beloved associate, were presented by different members of Synod, and some beautiful and most touching tributes were paid to his many virtues and excellences of character. A series of resolutions, commemorative of his great worth and faithful services, reported by Rev. Dr. Schmidt, were

unanimously adopted, the whole body rising when the vote was taken, and standing in profound and solemn silence.

The death of such a man is a great calamity. We have seen the influence he exerted in private and in public, as a man, a Christian, and a minister of the Gospel. Who can estimate the amount of good he accomplished, or how much evil he prevented? The loss which is thus sustained by the church and the community, is not easily repaired. Yet the influence of character, death cannot destroy or the grave control. It still lives. It survives the dissolution of the body. It never dies. It lingers among us after "the sunset of the tomb," to shed light and to diffuse a rich fragrance upon those who yet remain. The word of inspiration hath said: "The memory of the just is blessed; the righteous shall be held in everlasting remembrance." "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We should not repine or indulge in mournful feelings,

> "Our father, friend, example, guide removed!"

his destiny was fulfilled, his mission accomplished. Faith and patience had their appropriate work. His Master required him for another and a higher sphere in the celestial world. We should feel grateful that he was spared to us so long, "till time had silvered his head with the honors of age," and remember that our loss is his gain. How pleasing is the thought, that his redeemed spirit, released from the cares, the toils, the sorrows, and the conflicts of earth, has gone—

> "To repose, deep repose,
> Far from the unquietness of life, from noise
> And tumult far—beyond the flying clouds,
> Beyond the stars and all this passing scene,
> Where change shall cease, and time shall be no more!"

Whilst we mingle the tender emotions that gush forth from the consciousness of our bereavement, with admiration for his virtues, he has entered upon his "eternal inheritance" with Christ, in whose presence is fullness of

joy," and at whose "right hand there are pleasures for evermore!"

"Eye hath not seen,
Ear hath not heard, nor can the human heart
Those joys conceive, which blissful heritage
Christ for his faithful votaries prepares!"

APPENDIX.

Preamble and Resolutions adopted by Evangelical Lutheran Ministerium of New York, in September 1858.

As it has pleased the Almighty Disposer of all human affairs to afflict, within the last few months, our church in general, and our Ministerium in particular, by removing from our midst, and from the sphere of his long continued usefulness in our Lord's vineyard, to his eternal home and reward beyond the skies, our beloved and revered father in the ministry, and oldest member of our Ministerium, the Rev. Philip F. Mayer, D. D., of St. John's Evangelical Lutheran Church, Philadelphia, therefore,

1. *Resolved*, That, while we bow, in humble submission, to this afflictive dispensation of Divine Providence, we sincerely and deeply mourn our being thus bereaved of our venerable friend and wise counsellor, whose faithful services and weighty influence have so long been exercised in preserving the harmony and contributing to the efficiency of this body, in advan-

cing the cause of sacred science, and promoting the interests of religion in our church.

2. *Resolved*, That we will ever cherish a grateful and affectionate remembrance of his venerable form, his graceful urbanity, his large-hearted benevolence, his profound erudition, his judgment and prudence in guiding our deliberations on critical and perilous occasions, his ever ready and solid wisdom in council, his eloquence in the pulpit, his fidelity and efficiency as a Pastor, his consistent, dignified and unblamable deportment in all the relations of life, his unwearied and acceptable labors as a member of many associations for the advancement of truth and righteousness among men, and of his noble and exalted example in all the virtues and graces that form the character of the Christian gentleman.

3. *Resolved*, That the President of the Ministerium address, in its name, a communication to the family of our departed friend and brother, expressing our heartfelt condolence, and embodying the above resolutions, as a testimonial of our sympathy, and of our high and lasting regard for the memory of him whose departure from their midst they have been recently called to mourn.

Rev. HENRY N. POHLMAN, D. D. *President.*
Rev. GEORGE NEFF, *Secretary.*

Resolutions of the Board of Trustees of the Evangelical Lutheran Church of St. John, Philadelphia.

Resolved, That in the severance by death of the bonds which for over half a century, have connected a loving people and a faithful Pastor, this Board and the congregation whom they represent, have lost a dear friend, a conscientious minister and a venerable Christian associate.

Resolved, That we look back upon the labors, the learning, the piety and the example of our late friend and Pastor with profound regard.

Resolved, That this Board sympathize most deeply with the family of the deceased in the severe bereavement they have sustained.

Resolved, That a copy of these Resolutions be transmitted to the family.

Attest, JOHN R. BAKER, *Secretary*.

Record of the Minutes of the Pennsylvania Bible Society.

Resolved, That this Board has heard with profound humility and sorrow, of the departure from this life,

on the 16th inst., of their revered President. We acknowledge that it is the hand of our Father, and while we mourn with those who more deeply feel the bitter pains of grief on this occasion, we would recognize with gratitude, God's goodness in having extended the usefulness of his servant to a period so far beyond the ordinary bounds of active life, and more especially, that he has been enabled by divine help to display in so eminent a degree the graces of a Christian character. The relations of our venerated President to this society, were peculiar. It was his privilege, and while modest in reference to the fact, he was always gratified in the remembrance of it, that he was one of those who founded the first society in America, for the free dissemination of the Holy Bible. He always manifested a parental solicitude for its welfare, and the last sermons he preached, were in behalf of its interests. For a period of nearly fifty years he continued, with rare exceptions, to participate in all the deliberations of the Board of Managers, and bore an active part in the prosecution of all its benevolent designs. Most scrupulously punctual to any appointment, and attentive to every subject under discussion, his counsels were regarded with that deference which is due to the convictions of an honest and an earnest mind. The Bible was to

him the supreme authority for any principle in morals, and the unerring guide to life eternal; and to make all men so to regard it, was the object of his prayers. With such sentiments, he engaged with all his heart in the first movement for the formation of a Bible Society on this side of the Atlantic, and within a few years after the institution of the British and Foreign Bible Society. He was a member of the first Board of Managers, and held in succession the offices of Corresponding Secretary, of Vice President and President. It is in this last office, that we who now join in this tribute to his memory, have chiefly known him. For ten years he has presided over the deliberations of the Board of Managers, and at the public meetings of the Society, with that courtesy of manner, which distinguished him in the various positions of honor and usefulness to which he was called by his fellow citizens. In the discharge of the duties of this office, he has invariably manifested a benignity of spirit combined so admirably with unwavering firmness in support of opinions which, in his deliberate judgment, he regarded as right, that our intercourse with him has continually increased our love, as well as our respect for one who so beautifully illustrated the Christian character. We shall never cease to remember his dignified, yet affectionate manners, his

zeal for the Society which he loved so much, and the fidelity with which he discharged every duty.

Resolved, That this Board extend their heartfelt sympathies to the bereaved family and friends of the Rev. Dr. Mayer, and affectionately ask for them the consolations and hopes of that Bible whose spirit his long life so well exemplified, and whose blessings he so much desired should be enjoyed by every family in this Commonwealth and of the world.

JOSEPH H. DULLES, *Cor. Sec.*

Minutes of the University of Pennsylvania.

Resolved, That in the death of the Rev. Dr. Mayer, this Board has been deprived of one of its most valued and respected members, whose long experience and varied acquirements and abilities, qualified him so well for the post which he held for many years in the government of the University, while his amiable qualities and manners endeared him to his associates.

CALDWELL K. BIDDLE, *Sec. and Treas.*

Minutes of "German Society Contributing for the Relief of Distressed Germans in the State of Pennsylvania."

Resolved, That this Society have heard with great regret the death of Rev. Dr. P. F. Mayer, an efficient and valuable member of this Society, and of the Library, and hereby desire to record their appreciation of his worth, piety, integrity and usefulness.

A. T. CHUR, *Secretary.*

Records of the Philadelphia Dispensary.

Resolved, That the Board of Managers of the Philadelphia Dispensary, have heard with unfeigned sorrow of the death of their President, the Rev. Philip F. Mayer, D. D., and desire to express their gratitude for his faithful services, and their high esteem for his Christian character. For many years the deceased has presided over this Board with a dignity and genial urbanity which have endeared him to all the members, and the Board feel that it is but a feeble tribute which they pay to his worth when they thus express their sorrow at his departure from their midst.

CASPAR WISTAR, *Secretary.*

Resolutions of the Board of Directors of the Pennsylvania Institution for the Deaf and Dumb.

Whereas it hath pleased the Almighty Disposer of events to call out of this world our beloved friend and colleague, Philip F. Mayer, President of the Pennsylvania Institution for the Deaf and Dumb; *and whereas* the Directors of the Institution desire to testify the high respect and cordial affection they entertained for the deceased, therefore

Resolved, That in the death of this eminently upright and virtuous man, this Institution has lost an active, judicious and zealous director, the Deaf and Dumb a constant and faithful friend, the community a pure and benevolent citizen, and the Christian Church a learned and pious Minister, and the Directors of this Institution, an associate endeared to them by the undeviating suavity of his manners, and rectitude of his conduct.

Resolved, That the fidelity with which the deceased discharged his duties as a Director since the organization of the Board, more than thirty-eight years ago, and as President for upwards of eighteen years, is deserving of high commendation.

Resolved, That as a further testimony of respect for the memory of our departed President, the members of this Board will attend his funeral.

JAMES J. BARCLAY, *Secretary.*

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